

No 19

SERMON

Preached before the Honourable

House of Commons,

JANUARY 30. 1732.

BEING THE
ANNIVERSARY

Of the TYRDOM of

King CHARLES I.

By MATTHIAS MAWSON, D D.

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Ordered,

That the Thanks of this House be given to the Reverend Dr. MAWSON for the Sermon by him preached before this House yesterday at *St. Margaret's Westminster*; And that he be desired to print the same: And that Mr. MORE and Mr. THOMAS TOWNSHEND do acquaint him therewith.

N. Hardinge, *Cl. Dom. Com.*



ROMANS xiii. I.

Let every Soul be subject to the higher Powers, for there are no Powers but of GOD, the Powers that be are ordained of GOD.

THE Notions of the *Jews*, with relation to Civil Government in the Apostles times, were such as could not but give just grounds of Offence to Heathen Magistrates: They thought themselves bound in Conscience to pay no Subjection to the Heathens; and therefore nothing less than the Execution of penal Laws, and the Power of the Sword, could terrify them into Obedience.

The Heathens at first made no distinction between *Jews* and *Christians*; and therefore St. PAUL, to vindicate Christianity from the Reproach of being an Enemy to Government, endeavours

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to

to persuade Christians to be obedient to Magistrates, by Arguments drawn, *First*, From the divine Authority and Appointment; *Secondly*, From the Reasons and Ends of Civil Government.

First, From its divine Authority and Appointment. *For he is the Minister of God to thee for Good*, says St. PAUL; and *Governors are sent* (says St. PETER) *for the Punishment of evil Doers and the Praise of them that do well.*

The Words of the Text equally relate to all supreme Powers, whether lodged in the Hands of a single Person, of Many, or of Few: For the Governments of the World in the Apostles Times were different, as well as at this day; yet we no where find that they make any distinction between the Measures of Obedience due to supreme Powers, under any Form of Government whatsoever.

That they relate not only to the supreme Powers, but to all the inferior Parts of Government derived from the
Supreme,

Supreme, appears from the Nature and Reason of the thing itself, as well as the exprefs Words of Holy Scripture. For since the Affairs of a Kingdom being always of great Extent and high Importance, can never be discharged aright, without standing established Laws, to be as a common Rule and Measure of Men's Actions; and Laws are but a dead Letter without the appointment of fit Persons, of upright and indifferent Judges, to put those Laws in execution; to explain and apply them to particular Cases, and to enforce their Practice by punishing offenders; since the Business of Government can never be dispatched without the joint concurrence of several Powers called in to assist the Supreme; it follows that these too must be obeyed, not barely out of a servile Fear of being punished by human Laws, but out of a Sense of Duty, and a Principle of Conscience, upon pain of being highly guilty before God. *Submit yourselves* (says St. Peter) *to every Ordinance of Man for the Lord's sake; whether it be to the King as*

Supreme, or unto Governours as to those that are sent by him.

Having explained the Meaning of the Words of the Text, I should hardly do justice to my Subject upon this Occasion, were I not to observe, that straining Obedience to the higher Powers beyond the Duty of the Text, and beyond all the Rules of the New Testament, was one of the chief Causes which brought on the Tragedy of this Day; which brought a Sovereign Prince, sincere and devout in his Religion, just in his Principles, and mild and modest in his Temper, to contend with his own rebellious Subjects in the Field; and after a long and sad Captivity and infamous Trial, to fall by the Stroke of an Executioner, as one of the vilest Malefactors.

It is surprizing to consider how some Ages are disposed to great Changes and Revolutions; some to one sort, and some to others. In some Seasons, a Spirit of Innovation, and Sects and Heresies will so infatuate the People, as if
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the Air was infected and poisoned with them : whilst at others, they will neither spread nor take root, but die away in the hands of their Teachers, and the least Alteration can hardly be made either in Church or State without shaking the Government.

Dissentions and Civil Wars are the Scourges which Divine Providence sometimes makes use of to punish a degenerate People, and sometimes they are the Effect of inferior Causes.

To trace the Source, and lay open the Springs, which to human appearance seem to have given rise to the great Rebellion, it will be necessary to look back into former Reigns.

The Protestants, which fled out of *England* from the Cruelties of *Queen Mary*, returned back in the Reign of *Queen Elizabeth*, with a strong Tincture of the Discipline of *Geneva* and *Straßburg*, and great Prejudice against the Ceremonies of the Church of *England*, as wanting still a farther Reformation from Popery : That Princes under great
Diffi.

Difficulties, having a pretended Title (supported by *France* and *Spain*) to struggle with at Home, and all the Power and Policy of the Church of *Rome* Abroad; by assisting the Protestants in *France*, and protecting the *Low Countries* against the Crown of *Spain*, aspiring at Universal Monarchy; and, by a wise and prudent Administration, kept Things so safe and prosperous Abroad, and quiet and easy at Home, that neither the Ambition of the Great, or blind Zeal of the Vulgar, no Faction of either Papists or Puritans, could get Strength enough to cause much Disturbance in that Reign.

King *James* not following the steps of his great Predecessor, Things took a different Turn: The oppressed Protestants in *France* and *Germany*, being faintly supported from *England*, were reduced to great Extremities; the Power of *Spain*, still aiming at Universal Monarchy, and formidable to *Europe*, instead of being opposed, was too much carested and courted; partial Favours were heaped with a profuse Hand, upon obscure Men
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of low Merit ; secret Negotiations were entered into with the Pope, and Promises made of relaxing the Laws against the Papists. “ The Faction, (says a “ great * Statesman) which in Queen “ *Elizabeth's* Time began to appear “ and swell against the established Government of the Church, increased “ in Number and popular Vogue “ or Esteem, all the Reign of King “ *James* ; and seeming to look either “ dangerously or unkindly upon the “ Crown, gave occasion to the Court “ of endeavouring to introduce into the “ Church and State some Opinions the “ most contrary to those of the Puritan “ or Dissenting Faction ; as that of Divine Right, and thereby more arbitrary Power in Kings, and that of “ Passive Obedience in the Subject.” These Things towards the close of that Reign alarmed the Parliament, and sowed those Seeds of Discontent, which in the next Reign ripened into a full Harvest of Treason and Rebellion.

* *Sir William Temple*, Pag. 263. Vol. I. *Ed.* fol.

To soften the Murmurs, quiet these Discontents, and reconcile all ill Humours, in that and the next Reign, Places and Offices were distributed among the chief Heads and Leaders of the adverse Party; Condescensions of which kind seldom do any Service to Government.

“ *Katherine de Medicis* (says *Maimbourg*)
“ by seeming sometimes to be on one
“ side, sometimes on the other, according
“ as this or that Religion appeared
“ most conducive to her Designs, had
“ this Misfortune, which commonly
“ happens to those who would manage
“ between two contrary Factions, and
“ poize themselves betwixt them, that
“ she was in a manner equally hated
“ both by the Catholicks and Protestants.”

When Men quit the plain Paths of Virtue and Honesty, they soon run themselves into Perplexities and Hazards, are bewildered in a Labyrinth of Errors, and puzzled thoroughly; insomuch, that nothing can be expected but a long Series
of

of one false Step upon another, 'till they get into the right Road again. So just is the Observation of King Solomon, *The Wisdom of the Prudent is to understand his Ways, but the Folly of Fools is Deceit*, Prov. xiv. 8. The Breaches of a Kingdom therefore, are not to be healed by gratifying a few unquiet Spirits, that can give Opposition; but by putting it out of their Power to do much Mischief, by governing well; by a general Care in the Administration of the publick Interest, of the Liberties of the People at Home, and their Safety Abroad.

Never any Prince came to the Crown better qualified and disposed to make his Subjects easy and happy, or with a more universal Joy in the People, than did King Charles the First. "*The Bent and Humour of the Nation* (says my Lord Clarendon) *was little inclined to the Papist, still less to the Puritan.* * --- *The Church was not repined at, nor were there many Persons, of any considerable Rank or*

* Lord Clarendon, Vol. I. Pag. 92. 8 Edit.

“ Condition, throughout the Kingdom, that
“ wished an Alteration of its Doctrine, or
“ Discipline and Government.” when a
few Innovations in Matters of Religion,
proceeding from a misguided Zeal for the
Honour of God, rather than from any
ill Design; when pressing Conformity in
Worship, with more warmth than was
fit for the Season, and the ill-timed Fa-
vour and Countenance shewn to the *Pa-
pists*, threw all Things into Confusion.

The Fears of Popery, and Grievances
in Religion, were not, indeed, the whole
of the Quarrel between King *Charles* and
his Subjects: Some unhappy Occasions,
and too just Grounds were given for
Complaint, as to Civil Liberties; and
therefore, another Cause, which contri-
buted very much to the bringing on the
Misery of those Times, was, as I before
observed, the advancing the Prerogative
of the Crown, and pressing the Obedi-
ence of Subjects beyond both the Precepts
of the Gospel, and the Standard of the
Law.

But

But if there was some Misconduct, let us not impute it to the Memory of Him, who, if he had any Faults, they were chiefly what his great Modesty and Goodness naturally betrayed him into; the not being confident enough of his own Judgment, and laying too much Stress upon the Counsels of others, far less discerning than himself. The Blame lay in the ministerial Parts of the Government, in not representing to him the dangerous Consequences of the Projects then on Foot from the Spirit of the Times: In those, who advised the dissolving Parliaments, and, to supply the wants of the Crown, contrived new Ways of raising Money on the People, contrary to the Laws of the Land.

And here, one can hardly forbear reflecting and bewailing, how hard is the Condition of Sovereign Princes, considering the continual Dangers to which they are exposed, and the Cares, Toils and Hazards they sustain for the Safety of their Subjects! If they have greater Opportunities of enjoying worldly Pleasure

sure than inferior Persons, their Disquiets and Anxieties are greater, and Disasters sit much heavier on their Minds than on common Men's. They cannot enjoy above the Capacity of a Man, and they have but their Share of the publick Happiness and Prosperity, which is as extensive as their Government: Whereas when Misfortunes happen to the Publick, the Weight of them falls always heaviest upon them. Though the Laws in all Nations provide in the best Manner they can for the Safety of their Persons, yet are they not in perpetual Danger from the Attempts of Enthusiasts, and the Conspiracies of wicked Men? *Henry III.* and *IV.* of *France* fell both by the Hands of Assassins, the one surrounded by a great Army, the other attended by his Guards, and in his capital City. The Emperor *Charles V.* the greatest and most successful Prince, not only of his own Time, but of many foregoing Ages, was glad to seek for Shelter from all his Pomp and Greatness, by retiring to a Monastery. And when he resigned all
his

his Kingdoms, he declared, that his greatest Successes had been mixed with so much Adversity, as to give him no solid Satisfaction. Should we ransack the Histories of all the most renowned Princes, the most envied and admired, I believe, after all our Search, we should find great Reason to think, that though there have been many virtuous, there have been few happy Princes in the World.

Let their Wisdom and Abilities be never so great, they cannot conduct themselves through all the intricate Windings of publick Business; they cannot do all the Business of the State in their own Persons, but must make use of the Eyes and Ears of other Men: And how shall Princes be sure to chuse always fit Persons for the Service of the Publick, (upon which their Reputation and Honour, both at Home and Abroad, upon which their Subjects Happiness and their own Safety so necessarily depend) when Men's Tempers are so easily mistaken, and their Abilities too?

Whether there be any thing in great Power and Prosperity, that is apt to corrupt

rupt Men's Tempers or Principles; or whether it be, that when Men have obtained their Ends, they conceal no longer those Faults, which, 'till then, they had dissembled: * It is often seen, that Men's Conduct changes and grows worse for their Condition; and such who were easy and contented whilst in a private Station, their Ambition has known no Bounds, when they have got into Offices and Employments. §

Or could we suppose Princes to be able to chuse always for publick Employments, Men of the greatest Virtue and Abilities, they will often find it difficult to keep them in their Service. For let Ministers be never so faithful to their Prince and Country, frugal for the Publick, and regardless of themselves, they

* Rex equidem bonus Ferdinandus, si quibus artibus imperare cœperat iisdem perpetuò usus esset: verùm temporis progressu, siue novis moribus admissis dominandi impotentiam frænare nescius; siue, ut plerique omnes existimârunt, naturâ ad pristinos mores, quos antè magno artificio celaverat, recurrente; dubiæ fidei, tantæque crudelitatis fuit notatus, ut vel ejus familiares immanitatis potius quam crudelitatis nomine appellandum esse judicarent. (*Guicc. Hist. Ital. l. 1.*)

§ Omnium ante se Principum solus Vespasianus mutatus est in melius. (*Tac. Hist. l. 1.*)

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can never find Offices enough for all such as deserve them; and consequently discontented Men will always endeavour to undermine their Credit and Interest, and Factions, as they get Strength, will either weary them out, or force them from the Helm.

Were this, and a great deal more, that might justly be said upon the same Subject, to have its due Weight, it would then appear, that Princes are not so happy as the World is apt to think. We should then see Reason to pity always their Misfortunes, and excuse their slight Errors and Miscarriages, rather than to seek violent Remedies, or asperse and blacken their Conduct by false Colours and Representations.

But to return. No sooner was the King convinced that there had been some unwarrantable Impositions, but how easily might all Grievances, whether real or imaginary, have been redressed, and the unfortunate Breach made up, on the Part of the Crown? From whence it plainly appears, on whose Side the Justice
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of the Cause was, and to whom all the Desolation and Bloodshed that followed is to be ascribed. *

But several Accidents concurring to give Strength and Credit to the Ring-leaders of the Rebellion, § they became deaf to all Terms of Agreement and Reconciliation. The King's Lenity and Goodness, in the several Acts passed by him, to confirm their Liberties, at the

* In 1641, the King had gratified the Parliament in every thing that they desired. The Star-Chamber and High Commission Courts were abolished by Act of Parliament, Ship-Money had been declared illegal, and an Act was passed, that the Parliament should not be adjourned, prorogued, or dissolved without their own Consent: The reputed Authors of all Grievances had been given up to the Justice of Parliament, and the Subject as well secured from all future Oppression, as could be desired.

§ Soon after the abovementioned Concessions were made, the Rebellion in *Ireland* broke out, the Suppression of which the King left to the Care of the Parliament. Of this the Faction made great Advantage, erecting to themselves an independent Power, raising Money, and conferring Offices without the King. The Mischiefs of which were afterwards felt by the King very sensibly. Some of the Managers took all Occasions to insinuate, that this Rebellion was contrived and fomented by the King, or at least by the Queen; which Calumny though without the least Shadow or Colour of Truth, made great and lasting Impressions on the Minds of many sober and considerate Men, who, till then, abhorred all the violent Proceedings of the Parliament.

Expence

Expenditure of his own Prerogative, served only to increase their Boldness, who, as their Swords got Ground, began to enlarge their Views, and meditate other Designs than were at first given out, aspiring to the Royal Power and Dignity.

To accomplish which perfidious Design, scurrilous Libels and Pamphlets were dispersed into all Parts of the Nation, defaming the Person and Family and Government of the King, and all that were employ'd under him in Church and State. Through the secret Judgment of God Almighty, by these unchristian and wicked Courses, they succeeded so far at last, as to overturn the Constitution of Church and State, and bring on the blackest Tragedy that ever was acted in this Kingdom.

But when they had pulled down and destroyed the antient Constitution and Government, they found it extremely difficult to agree, what Frame of Things to establish in the Room of it. The deluded People had been taught to believe, that all Government, by a single Person, was Tyranny; and therefore a Commonwealth

wealth was voted for the State. The factious and divided Counsels of a popular Government soon made Way for a military Power, when the Nation found by sad Experience, it had brought a much heavier Yoke upon itself, than that which with so much Violence it had shook off.

This was the deplorable Condition of Things among us for twenty Years together, 'till it pleased God to bring back the King to the Crown and Throne of his Ancestors.

Our Adversaries of the Church of *Rome*, when we object to them their barbarous Massacres, and deposing and murdering Princes, retort upon us the Crime committed on this Day: To which we can answer, That had it not been for the Rebellion in *Ireland*, begun and carried on by the *Papists*, by a forged Commission in the King's Name, at the breaking out of the Troubles in *England*, it may justly be question'd, whether we should have been now lamenting the Sin of this Day.

The Writers of the Church of *Rome*, make no Scruple to own, * that the Popish

* *Orleans*, Page 26.

Powers abroad fomented the Rebellion, and we have great Reason to think, that the Papists were active in putting the King to Death. And it is not, methinks, very modest in the Papists, to impute to Protestants in general, what was only the Act of a few desperate Men, and which they themselves encouraged and advised.

The Act of Parliament which appoints this solemn Day of Fasting and Humiliation, clears the Nation from the Reproach and Infamy of the King's Death, and rightly imputes it, *to the Fanatick Rage of a few Miscreants supported by military Power.*

From what has been said upon this Subject, it follows, *First*, That Princes ought to be very tender of the Liberties of their Subjects, and careful to pursue always the great End, for which they are invested with Authority, the Welfare and Happiness of the Publick.

Whoever looks back into the History of *England*, from the *Norman* Invasion downwards, under King *John*, *Henry III.* *Edward II.* and *Richard II.* when Arbitrary Power was pushed on with Violence, will find that their Reigns were

such continued Scenes of Civil War and Bloodshed, as made the Crown at least sit uneasy on their Heads, if it was not ravished from them. Whilst on the other Hand, *Henry I. Edward I. and III. Henry V. and Queen Elizabeth*, who made the Laws the Measure of their Power, and the publick Good the chief End of their Government; being strong in the Affections of their Subjects, their Reigns have been full of Glory; been blessed with Peace, or adorned with Triumphs and Victories. Trophies have been erected to their Memory, and their Fame will be established to the remotest Ages.

Secondly, As Princes ought to make it their fixed Principle to govern by Law; so Subjects on the other hand, if injured and oppressed in their just Rights, ought to content themselves with reasonable Terms of future Security, and not follow the Guidance of designing, ambitious and interested Men, lest they bring all the dreadful Calamities of an intestine War upon their Country. I say, as Governors ought to be very tender of the Liberties of their Subjects, so
Subjects

Subjects ought to be very cautious how they engage in Factions against the Government, as thinking they can put a Stop to them whenever they please. For let the Beginnings of Discord be founded upon just Grounds of Dissatisfaction and Complaint, and its first Steps be slow and leisurely, yet we can never be sure, that it shall end as innocently as it began. * In the Course of Things, fresh Incidents arise, which train on the Leaders from one Step to another; and either force them to comply with all the Heats and Indiscretions of the Party which they intended to govern; or else to give Way to new Directors, more able, or more willing to carry on the Work in Hand, and to suffer themselves to become neglected Members, who at first were the Ringleaders of the Faction. ¶

* In Rep. ita versatus est, ut semper optimarum partium et esset, et existimaretur; neque tamen se civilibus fluctibus committeret, quod non magis eos in sua potestate existimabat esse, qui se ijs dedissent, quam qui maritimis jactarentur. (*Corn. Nep. in vita Att.*)

¶ Bellorum enim civilium hi semper exitus sunt, ut non solum ea fiant quæ Victor velit, sed etiam ut ijs mos gerendus sit, quibus adjutoribus sit parta Victoria. *Tull. ad Cornit. Ep. 18. l. 12.*

Many

Many who bore the greatest Reverence to the Government of Church and State, and abhorred all the Consequences of the Rebellion, at first joined with and governed the Sectaries, for suppressing the Growth of Popery, and keeping the Prerogative within due Bounds; 'till the black Designs against the King's Person and Government began to appear, too late either for Prevention or Redress. When the long Parliament had abolished the Liturgy, voted down the House of Lords as useless, and all Kingly Government as dangerous to the Liberty of the People; many of them were imprisoned, and they were forced to submit to a Dissolution, and give way to the Independants; under whom so many senseless Heresies, and wild Sects sprang up, that they were forced to overturn their own Foundations; and, against their own professed Principles, to check the Growth of them by severe Laws and Penalties.

The smallest Incidents, and Things indifferent in their own Nature, such as Names given or taken by Chance, the Blue and the Green, in the Exercises of
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the Circus, when the Disposition of the Times has been fitted to receive them, and they have been improved by Industry, have raised such Tumults and Insurrections, as have thrown States into Confusion. A Faction of this Kind at *Constantinople*, in the Races of the Circus, in *Justinian's* Reign, was in a few Days carried to such a Height, that thirty thousand Lives were lost, many private Houses and publick Buildings were destroyed, and the whole City had been laid in Ashes, if it had not pleased God to cut off suddenly the Chief of the Rebels; when Things grew immediately quiet. So justly and elegantly does the Royal Psalmist compare the Madness of the People to the raging of the Sea, and the Noise of the Waves moved without any visible Cause, and without any manifest Cause checked and allayed, as the Breath of Faction blows, and as directed by their Leaders. *

* Ex quo intelligi potest, id quod sæpè dictum est, ut mare, quod suâ naturâ tranquillum est, ventorum vi agitari atque turbari; sic et Populum Romanum suâ sponte esse pacatum, hominum Seditiosorum vocibus ut violentissimis tempestatibus agitari. *Cic. per Cluent.*

As Factions and Divisions are of dangerous Consequence to Government, they rage with the greatest Violence and are always most ungovernable, when Religion comes to be concerned in them. The Ring-leaders of Sedition know this full well; and therefore, when they would embroil a Kingdom, they commonly make use of this terrible Machine, and put on a mighty Concern for Religion.

The discontented Princes of the Blood in *France*, who had been excluded from the Regency under *Francis II.* were for some time at a loss, what Turn to give to their taking up Arms against the Government; 'till, by the Advice of the Admiral *Gaspar Coligny*, having set themselves at the Head of the Protestants, then (says *Davila*, lib. 2. pag. 46.) the Discords of great Men were confounded with the Dissentions in Religion: Both Parties, the one by a Holy League and Covenant, for the Preservation of the King's Person and Government, the other under the Pretence of Liberty of Conscience and Toleration, pursuing their private Interests and Passions under publick Pretences, under

under the Mask of Religion. Thus the Providence of God, when Men act purely to gratify their Revenge, or compass their ambitious Designs, sometimes so over-rules the Event, as to make it subservient to Religion.

The Histories of all Countries, and of this Nation in particular, are a melancholy Proof of what I say: What horrid Designs have been carried on under the Mask of Religion! In the beginning of the Troubles nothing was talked of but purer Ordinances, a true Gospel Worship and thorough Reformation; 'till the Heads of the Party, by these subtle Artifices, having made themselves too strong for all Opposition, they then began to appear in their proper Colours, and lay open their wicked Designs. And though these and the like Artifices are as old and common as Sedition and Rebellion, and wise Men will easily see through all such Misrepresentations; yet so credulous are the Common People, that, when designing Men cry up State-Factions for the Cause of Religion, they are imposed upon by them, and 'tis to
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feared will be so to the End of the World. They give more Credit to Words than to Actions, and judge not of Good and Evil by the Things themselves, but the Notions infused into them by their Leaders.

The Inference that I would make from what has been said is, How dangerous and wicked a Thing it is to inflame the People's Minds with vain imaginary Fears of ill Designs against their Religion; and to intreat all such as with well either to Themselves or their Country, to take great care how they suffer themselves to be deluded by such Pretences.

Lastly, To express our Abhorrence of the Fact committed on this Day, let us pay all faithful and due Obedience to His Majesty that now is, and carefully avoid all those disloyal Practices, which led on to the last great Rebellion, and tend to bring on us all the like Calamities again. These are the best Proofs, by which the World can judge our Fasting and Humilities on this solemn Day to be sincere; for if we sincerely abhor all the fatal Consequences of the last Rebellion, we ought to abhor Rebellion, and guard against

against seditious Murmurings and Discontents, (and other unchristian Courses, which are the first Approaches and Tendencies to it) at all Times; more especially under the Reigns of mild and good Princes, who make the Laws the strict Rule and Measure of their Actions, and whose Endeavours and Designments all center in the Ease and Happiness of their Subjects.

The great Rebellion began with Fears and Jealousies of ill Designs against the Established Government of Church and State, which at first were whispered about in private, but soon turned into seditious Murmurs, fierce Clamours, and bitter invectives against the Government. Scurrilous Libels were dispersed into all Parts of the Kingdom, to poison the Affections of the People, to inflame their Passions, and work them up, first into Riots and Tumults, and then into Rebellion. There are indeed now in being none of the Actors in those sad Scenes; the Men and their Designs have perished; and therefore I should not have been thus large in recounting the Steps

to the great Rebellion, and the Miseries of those Times, but that many excellent Rules may be drawn from them for the Conduct both of Prince and People; and that, within a few Years past, we have seen many of the same fierce Methods of Sedition revived and practiced without the least colour of Reason and Justice, to involve us in all the like Miseries again. It might have been hoped, after the dreadful Calamities of the last great Rebellion had been so solemnly lamented for so many Years together, upon the annual Returns of this Day, that never any of us would have ventured to tread over again the same wearisome Steps, which ended so tragically in the last Age. These Things have happened for our Instruction, and ought to have served like Lights upon a Coast, to point out to us those Rocks, which proved so fatal to our Ancestors. But we live without any regard to the Experience of past Times, as if the last Age was the first. The World is only a great Theatre, where the same Parts are repeated and acted over again.

I have said *without the least Colour of Reason and Justice*, as being well assured, that, since the present Royal Family has sat upon the Throne, no Man's just Rights have been invaded; never any one Law violated; or so much as suspended, but by the joint Concurrence of all the several Parts of the Legislature; which the rebellious Practices of some, and mutinous Spirit of others, had made necessary for the Safety of the Kingdom.

To conclude; Let us bless and praise Almighty God for that Chain of happy Providences, which took off the severe Judgments lying heavy upon us till the Restoration, and preserved us from those terrible and imminent Dangers which threatened us at the Revolution; which brought the King to the Throne in so quiet and peaceable a manner, and has established the Government of his present Majesty so firmly among us, by blasting all the Designs of his Enemies against it both at Home and Abroad. And, as we have any Regard to that excellent Constitution of Church and State, under which

which this Kingdom has happily flourished for so many Years; since we know by dear bought Experience, that it can never be safe in the Hands of any Popish Prince; let us beseech God, that he would protect the King's Person, direct his Counsels, and prosper all his Endeavours for the publick Good: That he would grant him a long and prosperous Reign over us, and that there may never be wanting, of his Posterity, One fit to go out and go in before this People that is so Great; that the Crown may descend to his Royal Offspring, to his Son, and his Son's Son for ever.

F I N I S.